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178 It is done in one day now, because the body be-
gins to smell otherwise.

144 The physical types in the mountains, the Lio
361 folk (who speak the same dialect as the Ende
[197] coastal dwellers but with a different accent,
and they are really only a mountain branch of
the Ende-Lio tribe) are mainly proto-Malay, or
at least that's the way it seems to me. One
can see this especially in the women, but also
in many of the men. It seems that the more
Melanesian and Papuan types are settled along
the coast, which makes me wonder if maybe there
might not have been a reverse movement of the
black people from the Timor area into Flores,
pushing the proto-Malay people back into the
hills. There are plenty of Melanesian types, and
Papuan, and even Australoid types in the hills,
[181] however, just as on the coast. I get the impres-
sion that the mountain people are nicer, better
looking, more polite, and perhaps even a little
cleaner than the coastal dwellers.

609 I notice that these Roworeke lads, especially
197 the guru, order the Lio folk around. They seem
771 to be regarded as hillbillies. However, they
speak the same language, and many mountain kam-
pongs are one hundred per cent Catholic. In fact,
I really wonder if maybe there might not be more
pagans in Roworeke itself than in many if not
most of the mountain kampongs. Certainly there
seem to be more obviously pagans in Roworeke
than I saw offhand in the mountain kampong. I
178 asked if the mountain kampong has a rumah pemali.
They said yes, but that it is quite far off, near
the main road. I didn't have time to see it.
291 Much of the clothing here is in the form of ikat
286 work, and I can see some of this material woven
on the local back bar looms (horizontal).

Much of the cloth is plain, unattractive, dark
material. The ikat work, and also much of the
plainly woven cloth, is dark and is used mainly

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124 wai, a kampong a kilometer to the north which used to be part of Roworeke. Later still a policeman came from Ende who was there to help collect taxes. The kapitan drifted in and out and played around with the policeman's bike, and asked Kattenburg to get him a watch. He then asked Kattenburg to sell him some U.S. gold pieces. In general, he is a nuisance. If he could settle down he knows a fair amount about the genealogies, etc.

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● 197
829 We started, as usual, with social organization and had a terrible time with it. They are all mixed up, or it is so partially wrecked that there is no order to it. I can't get to it because they don't get much of my Malay. Regarding the latter, they said not even twenty per cent of the people here can speak Malay, because the school has taught Malay only since the 1920's. Before that nobody here could speak Malay. Their Malay is full of queer words. Also, they know very little or nothing about the kampongs even a little way off although they may still be in the same gemeente. They know little about anything except in a very narrow circle.

632 I got the names of the kampongs in the gemeente
621 (kapitanschap) Rewarangga:

<u>My spelling</u>	<u>Kapitan's spelling</u>
1. Roworeke	Rowo Reke
2. Worowai	Woro Wae
3. Manunggo'o	Mano Nggoö
4. Worowaku	Woro Wekoe
5. Arereke	Are Reke
6. Pu'uperi	Poeöe Peri
7. Kekawi'i	Keka Wií
8. Koavena	Koa Wena
9. Vayoeü	Wawo Eoe
10. Ratebedi	Rate Bedi
11. Kekambero	Keka Mbero
12. Nioreko	Nio Reko

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551 I asked about personal names and found that the suku name is not used as a personal family name. What they do is the same as the Scandinavians and Arabs and old Jews. They indeed usually employ only their own names preceded by their Christian names, if any. But if asked, they will also give their father's name after their own name. Thus my assistant is Migo. His church name is Adrianus. His father's name was Pega. Usually he calls himself Adrianus Migo, but if pressed he will say Adrianus Migo Pega. The same holds for the kapitan, who is Mani and whose father was Api. The giri tumba is Raki, and his father Dura. Thus in full, Migo is Adrianus (Church) Migo Pega of suku Odja. They said that no one in the kampong could speak Dutch, and perhaps only a little more than ten per cent could speak Malay. There is one man (Bapa Ketjil of Aiutu, an old man who chews betel and has almost no teeth) who can write in the Ende script. They call it tulisan lontar. They say that in Ende town alone it is well known, but outside of the town it is rare.

595 The wife of the Controleur says that the
183 Radja of Manggarai is a Catholic, although he has two wives. This is a nice problem. The former Radja of Lio was brought back from exile by the Japanese during the war. Later he was executed by the Dutch because he murdered so many Dutch, Australians, etc. But he also killed many children for the fertility of the rice fields. Nevertheless, he was a Catholic. The Radja of Sikka has had several wives, even at the same time, and many concubines. At one time he had a Mohammedan wife and also a Mohammedan concubine. Each time he confesses and reenters the mother Church, to the rejoicing of the priests. The priests here are evidently worse than death for the old adat, much worse than the Protestants in Ambon, and the people are scared of them, for

632 told me that his mother is from this area, and later I had her kampong pointed out (Lewoleda). It is the twin kampong of Watuwiti. As we passed every kampong the children came out in droves shouting greetings and then running after and hanging on the rear of the jeep, just as Vatter described them almost twenty years ago. [178] Indeed, many things of his are still the same, but some are different, for example, Catholicism has finally destroyed the nubanara, nama, and the korke of Leloba.

346 At Wailolong we went off on a new side road
797 to Leloba, and the road ended at the kampong,
583 barred by a fence. As we were talking here, a
438 priest, Krol, came up on his motorcycle and invited us to his hut. He is temporarily here because the church and pastorie in Riangkamië was burned two months ago. The people there caused the fire by burning the hills on the windward side, and the kampong elders voted to give a percentage of the bride prices for quite a long while in order that they might have the new church. This will be paid in elephant tusks, [435] which the mission will sell for cash to the Mohammedan traders (eight tusks of varying lengths will sell for about fl. 2000.00, and the priest knew the exact price). The Mohammedan traders will then resell the tusks to the people in Larantuka who need them to pay a bride price. They will probably sell them in the Tandjung Bunga (Cape Flores area).

797 The priest told how the Catholics work here.
197 They try to keep as much of the old culture as
177 possible. For example, he and others are learning all about the Solor language, which is the local language here, so that they can make prayers in it. They also make prayers in the old style, as though praying to Lerawulan. They 797 use native songs with words in the native language 177 and in the native style, too. He, musical, 533

! [See bibliography, cat. 113 -- Analyst]

797 sang a few, and they are quite good. He says the
177 Gregorian chants are liked by the people here as
[533] they are similar to theirs. Perhaps both are
primitive. Also they like marches. Then too,
said the priest here, on Christmas they retell
the old story, saying that the shepherds brought
mangos, bananas, and other native fruits to the
manger. I think he said he has them bring such
fruits to the church manger. They interfere as
little as possible with the old practices. An
old pageant concerning cosmogony and the descent
of man has been kept, but they put in Adam and
Eve and Sem, etc., in place of the native fig-
ures. As Kattenburg rightly remarked, it is a
question as to whether they are adjusting native
religion to Catholicism or Catholicism to native
religion.

797 Later, in the Larantuka mission headquarters,
177 the priest said there was much argument among
578 the priests whether this is right. Krol, how-
ever, is on the native side. He says, for ex-
● [97] ample, that if they had hymns in Malay the old
folk would never come to church. On hearing
their own language, however, they come in and
sit in the rear. This is an interesting reversal
of the methods employed by the Protestants in
Ambon, and Krol could see this. Protestantism
does not compromise. The hymns are in Malay and
are simply Dutch. They will take nothing from
the old religion and they refuse to compromise.
The priest said that the Catholic method is a
matter of tactics, and I thought, "Here is the
Jesuit view of an end justifying the means."
Anyway, here the old is intermeshed with the new,
and is gradually weeded out. In Ambon the two
are kept separate, and there is a conflict be-
tween the adat and the agama lama, and Protes-
tantism. This is not to say that there is no
conflict here, and I think there is more than
meets the eye. But the difference in method is
notable.

Also

611 I think he said it is possible to pay part of
614 the bride price and then to give some of the
583 children to the mother's group. This is not so
582 important, however, as the usual marriage is
endogamous. They prefer to marry within the
sib. They may marry out also. They have the
same term for all cousins, and may marry with
any cross or parallel cousin. Descent is patri-
lineal. Female descent is traced too, and thus
there may occur cases of double descent with
patrilineal emphasis and endogamy and clans.
This is remarkable.

784 They also have totemism here with animal de-
824 scent and tree descent. A member may not kill
or eat the animal totem and may not cut or burn
or use in any way the wood of the tree totem.
Two of the latter are ficus and lontar. The
583 amount to be paid as a bride price is a matter
554 of pride. Many kampongs have only one voi,
614 but others have several.

● 197 The language of Ngada is related to that of
193 Ende and is very close to Nageh. Manggarai
speech, however, is quite different. Arndt
says there are no affixes in Ngada, but instead
they use particles.

614 Correction: Not all voi have women as an-
565 cestors, but most of them do. There are four
582 classes (not three as van Staveren says). These
are the nobles (ata gai or gai meze), upper
commoners (ata gisa or gai giza), lower common-
ers (azi ana) and slaves (ata hoß). An upper
woman may never marry a lower man, but the re-
verse is all right. The peo still stand.

124 We talked about the possibility of working
in a Ngada kampong, but the Soa area has already
been covered, and Arndt has a book nearly ready
on the sociology of Ngada. There is practically
nothing on Manggarai, so we decided to go to
Ruteng first. We left in the afternoon, and
after a hard drive, largely in the rain, we

1 [i.e., Arndt, pastor in Ngada area -- Analyst]

2 [See bibliography, cat. 113 -- Analyst]

582 firm in stating that one had to marry within the
565 same class, of which there are three: nobles,
commoners, and slaves. The last are called ata
ho8, but I forget the terms for the others.

[587] They say that a lower man may never marry up,
[567] but that a higher man may marry down for a
second wife. They are more open here about sla-
very than I have found elsewhere.

142 The people are quite handsome and many of
144 them are of the proto-Malay type. There are
relatively few real Papuan or Melanesian types
here. Here in West Flores the proto-Malay ele-
ment predominates, and the East Flores Negroid
types are rare. I also see frequently Mongoloid
traits, especially the eyefolds and high malars.
There is also a great difference in the color of
the skin, many people being quite light-skinned
[155] here. The people are quite dirty, but are not
so dirty as the Nageh of Soa. The people here
[197] say they cannot understand Nageh and hence not
the Sqa folk.

291 The clothes of the local people are shabby
and dirty. Teeth filing and betel chewing are
304 universal here. Both sexes pierce their ears.
[276] However, the men seldom, if ever, wear ornaments
[301] in their ears today. Only the holes are noted.
We saw some tattooing on arms. (I note that in
Roworeke almost every woman and perhaps most
men have their names or initials as well as
figures tattooed on their forearms. This name
tattoo is quite general.) (Perhaps this is the
[177] secondary acculturation of tattooing, "literacy
tattoo.")

764 The burials here, I think, and certainly in
565 Soa, are outside of the kampong for commoners,
but inside for the mosa laki, the big men. I
note crosses on the mounds for Christians.

632 The districts here are called kepala mere-
schappen. They are like the kakang and kapitan.
This one is evidently Naru.

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000 children. It is remarkable that there is so
858 much freedom exhibited by the children all
over here. They do as they please evidently.

463 Nearly everyone is a farmer here, but to
212 be kepala kampong, kapitan, secretary, or
622 the like, an individual must be literate.
There are, however, illiterate kepala kampongs,
but they must use a literate mandur to help
them with the work. There are no openings for
clerical people or the like.

874 The only seminary here is for priests, and
787 as yet there are no students there from here.
154 The bisa mari (sorcerers) are not trained.
They get their call in dreams. They are about
156 equally male and female. The dukun also get
their call in dreams. However, the ones who
844 are midwives learn from mothers.

463 There are no specialists at all. The local
438 population must buy even its ironwork elsewhere.
335 They do not even have carpenters here. Anyone
can build a house. This place exhibits a very
low level in all such things except weaving.
They now learn music in school.

273 Many children who are clever and would like
to advance in school cannot do this as it costs
fl. 10.00 per month for a higher education.
There is plenty of heartache here. Perhaps
there is not so very much yet, actually.

212 Fifty years ago no one could read or write,
not even in the Ende script.

197 One hundred per cent of the people here speak
Ende, including the foreigners from Savu and the
Chinese. The latter did not speak Ende when
they came in, but after a year they could.

Only about one hundred can speak Malay. No
one speaks Dutch. The children are starting
to learn a bit of Dutch in school now, but this
is evidently only in the higher school.

There are no other languages spoken, except,
of course, Chinese and Savu. They say that they

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197 can speak Lio, but Lio people have a hard time to speak Ende, as the latter had difficult phonetics.

212 Today eighty per cent of the population is literate.

203 Very few of the people here read, and the
204 only paper that comes here is the mission "Bentara." It is seen only by the kapitan, the assistant, and the guru. Others ask them what is in the news. If there were more papers, more would read. For the first time, the Information Office (Makassar) monthly "Pandji Negara" came here just now.

217 The only books here are religious books, and these have to be bought (prayer books). In Ende, the mission has a library and there people can borrow, but no one here does. If they had a library here, plenty would borrow books, because they like stories.

204 The assistant is sad about the lack of newspapers. They would like the reading material they provide, he thinks.

212 As a rule, they do not even write letters, because very few of them ever leave. The Ende script is not used. Bapa Ketjil, for an unfathomable reason, got a man from Ende to teach him a little of this lontar script two years ago.

563 The Chinese family here speaks Chinese and
197 Ende. The man of the family also speaks Lio. The Savu learn to speak Ende fast, but they speak Savu at home.

185 The belief today is that everyone must have
212 literate children, but there is not much thought about foreign languages, except that they know that they now must have Malay. There
[207] is no radio here and few have ever heard one.
546 About once a year some of them happen to see a movie in Ndona or Ende, but the great majority of people here have never seen one.

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829 that the big radja here is in Ende, and that's all.

609 The general attitude toward the Dutch has
648 always been one of fear. This is not a speci-
[197] fic fear and is not equivalent to the resent-
ment one sees in Larantuka caused by stern
rule and frequent jailing. He says that the
real reason is that they do not know what they
fear, and they can't even talk with or under-
stand the Dutch. The Dutch speak only Malay,
and few of the local people here speak Malay.
They just tried to avoid the Dutch, and that
was easy. As the status of Malay began to rise,
there was a bit of a change among the young
people, but there was little thought about or
contact with or talk concerning the Dutch at
any time.

/ What I have just said is even more true of
the mountain areas. Whenever aliens come into
the neighborhood they just run away. Thus
when Migo goes there for tax work, he sees only
the kepala kampong, unless he lures the adat
chiefs with tobacco, and other presents. I
asked him why he was afraid. After all, he
could speak their language. Then he shifted
ground and said nothing specific, and stated
that they do not even fear taxes, but they have
the attitude that any outsider should be avoided.
[515] Also, he says that they are so dirty in the
mountains that they are ashamed to meet out-
siders. (If this is so, they at least are con-
scious of dirt.) Their clothes are bad and
dirty, and they never bathe. The women and
children are especially filthy. He says it is
too cold in the mountains to bathe. The water
is especially cold, even in midday. This is a
queer business.

771 Religion does not mix in with politics here.
There is no trouble with Mohammedanism either.
They don't talk much about such things. Even